

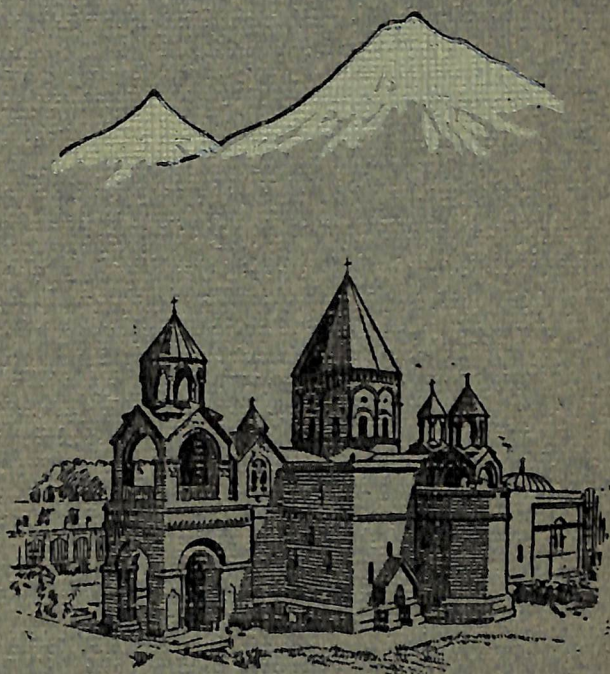
ARARAT.

A SEARCHLIGHT ON ARMENIA.

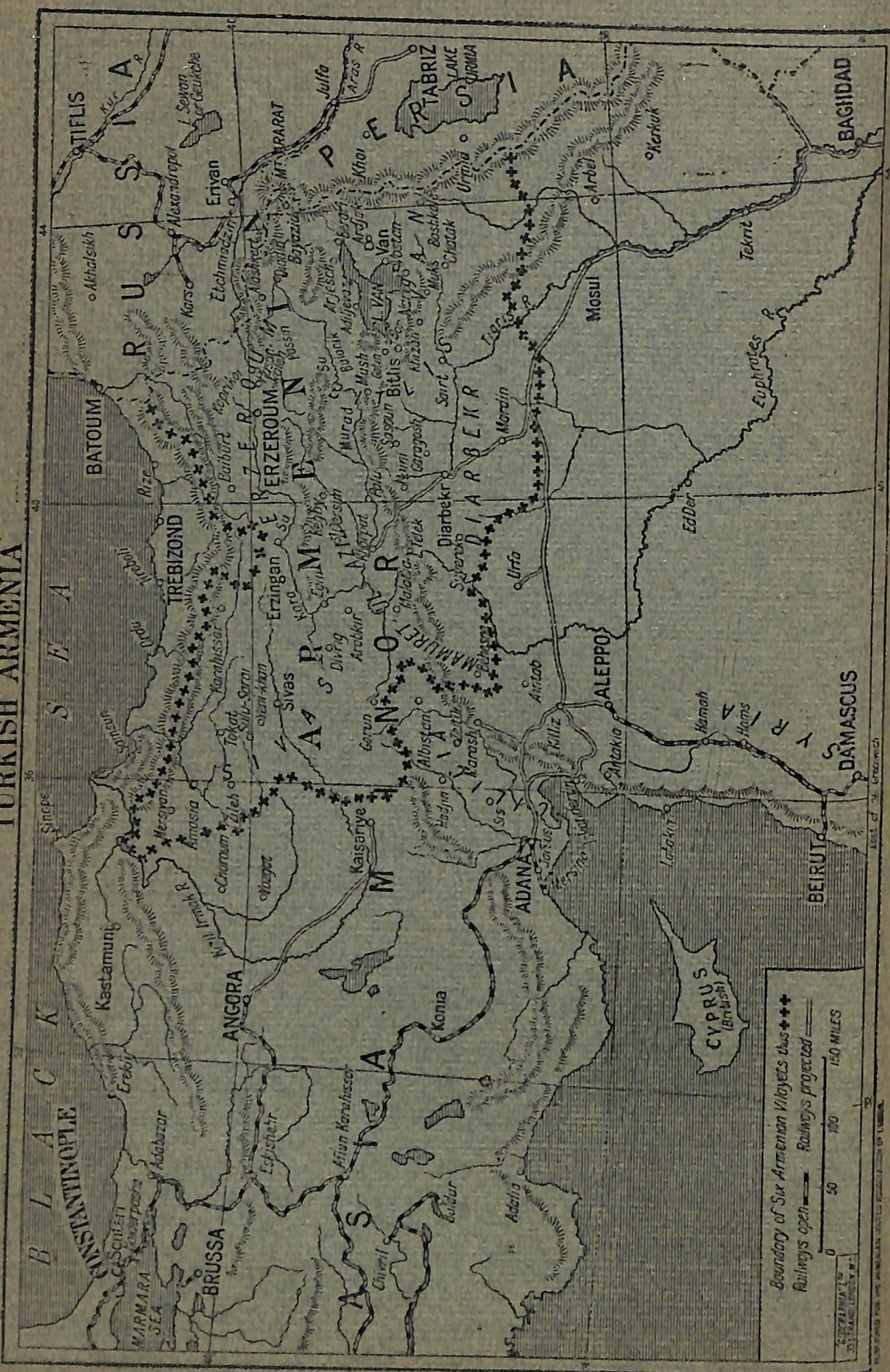
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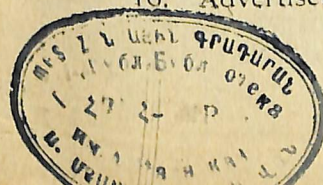
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Current Notes.

WITH this number we begin the second volume of *Ararat*. It was an ambitious venture on our part to start a periodical, but the encouraging reception which greeted our appearance urged us on to improve its form and to add to its scope, and we feel grateful to our subscribers for their cordial support, which alone has enabled us successfully to tide over the most critical time of a periodical, the first year of its existence. We are grateful, too, for the many expressions of good-will received from distant lands, where they "look forward eagerly for each number of *Ararat*," as one subscriber puts it. We are fully conscious of our shortcomings, and we invite suggestions from our readers towards further improvement; but the best assistance our readers can give us is twofold—firstly, to send us news of interest to Armenians from their part of the world, as well as literary articles, all of which will receive every consideration; and, secondly, to bring in new subscribers, for without power no machinery will work, and it costs money to print and distribute.

So far we have taken an optimistic view of the Reform Scheme for Armenia, which was to be ushered in by the appointment of the two Inspectors-General. In our last issue we wrote hopefully of the preliminaries which were settled, and congratulated the Turkish Government for their promptitude in action; adding at the same time the hope that the promptitude would also extend to the publication of the Reform Scheme; and with regard to the delay in such publication, we significantly added, "Can there be any hitch somewhere?" Our optimism has, however, given place this month to considerable anxiety. The Inspectors-General arrived at Constantinople within the prescribed date, July 5th, accompanied by secretaries and officials they were to bring with them. They have been received in audience by the Sultan; they have called upon the Turkish Ministers and upon the Patriarch; they have been entertained at banquets at the Cercle d'Orient by Taalat Bey, the Minister of the Interior, supported by a goodly company of diplomatists and Turkish Ministers. But, as we go to press, they still remain at Constantinople—and why?

*** The wildest rumours are in circulation with regard to their negotiations with the Turkish Government in connection with their powers and jurisdiction. It seems to be the old, old story of Turkey giving with one hand and taking away with the other. We give these rumours with all reserve, but as there is no smoke without fire, so we are constrained to believe that underlying these rumours there must

be a hitch of some kind to make the Inspectors-General stand still at Constantinople. Rumour says that with his usual astuteness the Turk has eliminated from the scheme almost all vestige of European control, and is treating the Inspectors-General as merely Turkish officials; that the ten years' term of office has been qualified by a clause which allows the Porte to give a notice of six months for terminating the appointments; that where the Vali was to be considered the only superior officer who could not be dismissed without reference to the Porte, a whole host of officials are being brought into the category of "superior," so as to evade the powers of dismissal by the Inspectors; and finally, only a few Armenians have been appointed to posts under the Inspectors, a large majority being Turks.

To add to the doubts and anxieties created by these rumours, we have our contemporary of Paris, *Pro Armenia*, publishing what purports to be a draft of the Instructions issued to the Inspectors-General by the Porte, and supplied by its St. Petersburg correspondent. If this document, with its semblance of authenticity, is not apocryphal, then it explains all the sinister rumours that have been afloat, and accounts for the Inspectors standing fast at Constantinople until they are properly invested with such authority as they were led to expect. Victor Bérard, in his criticism of this document, thus delivers himself:—"I cannot admit that our friends the Young Turks could render themselves capable or culpable of such a breach of faith; if it were still proved to me that Taalat Bey had signed the Instructions, I would refuse to believe that he was the author of them. From Taalat, badly advised, the Armenians must appeal to Taalat put on his guard against the astuteness of the artful gang that surround him."

With our optimism changed into anxiety, we must await further developments, and can only trust that the proverbial duplicity of the Turk has no solid foundation in this instance. Our faith really rests on the two distinguished gentlemen, who were destined to carry out the reforms and whose high character, we feel sure, would hardly allow them to undertake a rôle which is not strictly in accord with what they were led to expect. Their refusal to carry out the contract under any altered conditions would be an object-lesson to the Powers, if such were needed, that Turkey cannot under any circumstances be trusted. How would the Powers act? Would they move a finger to save Armenia? These are questions which fill us with dismay. In the mean time the seriousness of conditions in Armenia has not abated a jot, and anarchy and crime in all their phases are as rife as they have ever been.

Any happenings in Persia have a decided interest for Armenians, as a portion of Armenia is under Persian rule—nominally indeed at the present moment, while Russia is tightening her grip in the saddle in Azerbaijan—and there is a considerable colony scattered throughout the rest of Persia, notably at Ispahan, where the suburb of New Julfa was founded in the early years of the seventeenth century by Armenians transplanted thither by Shah Abbas, with the object of improving the trade of his country by the help of these adepts in the art. He treated them as *guests*, unwilling guests though they were, and showered on them every hospitality with the free hand of a despot. From this Persian colony Armenians have forged their successful path to every corner of the Far East as true pioneers of commerce.

To-day—July 21st—Sultan Ahmed Shah Kajar, a boy of 17, has been crowned with all customary pomp and ceremony as the Shah of Persia. It will be remembered that Mohammed Ali, his father and predecessor, was formally deposed, and this young boy was acclaimed in his place on July 18th, 1909, and he entered Teheran two days later as the sovereign of the realm. He now assumes the powers of sovereignty from the Regent at a time when Persia is passing through a critical period, and much will depend on the councillors this raw youth will have about him to deal with the subtleties of European diplomacy, which has already carved out his kingdom into zones and spheres, neutral and otherwise.

It was not, however, our intention to deal in this place with the political aspect of affairs in Persia, but to refer to the part Armenians were taking in the coronation ceremonies. The Armenians of India, Burma, the Straits Settlements and Java, who have direct connection with Persia, combined to present to the young Shah on the day of his coronation, an illuminated address in a handsome silver casket. The presentation is in token of the special favour and privileges enjoyed for more than three centuries by the compatriots of the Eastern Armenians under Persian rule, and particularly under the rule of the present, the Kajar dynasty.

*** The silver casket, which has been manufactured to special order by Messrs. Hamilton & Co., Calcutta, rests on its pedestal standing on four gilt elephants, and bears on its four sides the following pictures: the cathedral of Etchmiadzin, the seat of the Catholicos, the spiritual head of all Armenians; the cathedral of Julfa-Ispahan, the see of the Armenian Archbishop of Persia and India; and the Armenian churches of Calcutta and Chinsurah. The intervening spaces depict Indian

scenes and bear floral decorations of exquisite workmanship. On the top of the casket there is superimposed a gilt crown similar to that worn by the Persian kings in the ceremony of their coronation. On one side of the casket there is an inscription in classical Armenian, which would be thus rendered in English :—

“Presented to his Imperial Majesty, Ahmed Shah, the Armenophile King of Persia, by the Armenian community of India on the auspicious occasion of his coronation, to be held on July 21st, in the year of Our Lord 1914.”

The Address, which is engrossed on vellum with illuminated borders, is also in classical Armenian, with a Persian translation attached to the original. The Address and the casket have been despatched to Teheran by post via Europe, and the presentation was to have been made by a special deputation, composed of influential and prominent members of the Armenian community of Teheran, headed by Mr. Joseph Mirzayiantz, who was the Armenian deputy in the former Mejliss.

The name of Canon Malcolm MacColl is not only well-known to our readers, but one that will ever be remembered with gratitude for the strenuous part he took in rousing public opinion when the Armenian massacres in the nineties of the last century first became known. Between him and Gladstone there was close sympathy, and if matters had been left to these two champions, we should not be hearing still of the wrongs of Armenia. His power in grasping the difficulties of a problem was unique, while his fearlessness in defence of a cause he regarded as just made him a redoubtable champion of the Christians of the Eastern Churches. After his death in April, 1907, some of his friends determined to commemorate his work by doing something in Ripon Cathedral which he had wished to see done. This was to convert the north choir-aisle into a little chapel, where small weekly services and communion could be held. Towards this memorial, some members of the Armenian United Association of London have been privileged to give a small contribution. The work has been completed this year, and the dedication was performed on July 7th by the Bishop of Knaresborough, a former colleague of Malcolm MacColl in the Chapter of Ripon. At the foot of the altar in this chapel is inscribed the name of MacColl, with the words: “The gift, for his sake, of friends who desire to preserve his memory within the walls where his presence was so often seen and where the echoes of his voice have hardly yet passed into silence.”

With reference to *The Armenian Society*, a notice of the formation of which we gave in our last issue, we are asked to state that at a meeting of its members on July 8th, the following officers were elected for the ensuing twelvemonths :—

Chairman	Dr. Charles Garnett, M.A.
Hon. Treasurer	Mr. H. A. Godson Bohn.
Hon. Secretary	Miss E. J. Robinson.

Miss Robinson, whose address is 35a, Elsham Road, Kensington, W., will be glad to answer any inquiries regarding membership or the objects of the Society.

It is a special pleasure to record honours gained by Armenians in any vocation of life, and we give below two such cases published since our last issue.

In the Cambridge “Mediæval and Modern Languages Tripos,” there appears the name of A. A. Funduklian, of King’s College, in Class I, with an array of capital letters and asterisks after his name, denoting proficiency and special distinction in the French and German languages. Those who are familiar with Class lists at Oxford and Cambridge will realise what a First Class, with special distinctions, means; and we congratulate Mr. Funduklian on his signal success, a worthy son of a worthy father, a Manchester resident, whose own linguistic and literary talents are well known.

The second honour for an Armenian will be found in the King’s Birthday list, published on June 22nd. Under the head of “Imperial Service Order,” the following entry occurs among those of the Colonial Civil Service on whom the honour is bestowed :—

Haig Apisoghom Sdepan Utidjian, Esq.,
Translator of State Documents, Chief Secretary’s Office, and
Turkish Translator to the Legislative Council, Cyprus.

The Re-organisation of the Turkish Army.

Its effects on the People.

It is a peculiar irony of fate that the Turkish Empire should have suffered its greatest defeats in wars against its enemies ever since it undertook to organize its army on the European model. The great Von Moltke was invited by the Turks in the early thirties of the last century to reconstruct their army on the German models of Landwehr and Landsturm. Since then Von der Goltz has spent about thirty years with the sole object of raising the standard of the Turkish army. With all the proverbial German thoroughness, and the expenditure of hundreds of millions of pounds squeezed out of the pockets of a wretchedly poor population, the results stand out as a monumental failure in the records of modern military history. For, what has been the outcome of it all? In spite of German and French missions to modernise their army, the Turks have lost all the Balkan provinces, and have barely left to them a foothold in Europe.

* * * * *

The Young Turks have again set to work on the business of army reorganisation, and with this view have imported General Liman von Sanders, an officer of the German General Staff, who, with a subordinate following of forty German officers, is now at work on this eternal task of converting the Turkish army into a modern fighting machine. It is no doubt essential that the Turks, if they wish to profit by the importation of foreign instructors, should submit to the lines of conduct laid down by them. Enver Pasha, the Turkish Minister of War, himself educated and trained in Germany, has lately published a new military law for the whole empire, whereby sweeping changes are foreshadowed, and the conditions of service are based on grounds which cannot but be looked upon as oppressive and ruinous by the populations of the empire. This new military law, in its main outline, is copied from the German military law, and it is not difficult to imagine that where the German law, thorough in its discipline and militarism, may suit the internal and external conditions of a highly civilised German Empire, surrounded by equally alert and equally civilised neighbours, it would be wholly inapplicable to the needs of a population that differs, *toto coelo*, from the German, whether it be in physique or intellect, to say nothing of the fatalistic and poverty-stricken condition of the ordinary Turkish peasant who is called upon to bear arms in these days of modern weapons and modern scientific warfare. The new law sweeps away all the old exemptions and terms of relief, and military service is made compulsory for every class and condition of the population.

Under the old law, the following privileges were allowed :—

(i) A young man, at the age of 21, was entitled to pay the military exemption tax of £T50, whereby he could forego three years of active service, and submit merely to three months military drill in the army.

(ii) Exemptions from service included, (a) the only supports of families; (b) the only sons of aged parents; (c) young husbands, whose wives could look to no one else for support during their absence from home; (d) certified teachers, professors, priests of Christian communities, etc.

Under the new law all this would be changed. The price of exemption is to be raised from £T50 to £T60, while the military training under this head is raised from three to six months. On the other hand, the full term of active service has been reduced from three to two years. It is furthermore enacted that in time of war no exemption from service will be permitted, which is opposed to the practice under the old law.

The first portion of the change has undoubtedly been the cause of occasioning considerable discontent, from the fact that it will create an unlooked-for displacement in the economic life of the people. It will lead to consequences which will mean the further impoverishment and depopulation of the country. We will enumerate some of these consequences, giving cause and effect, which no amount of German supervision will be able to withstand, so long as the education of the Turkish masses remains what it is.

* * * * *

The Turkish barracks are wholly insufficient for the housing and the feeding of the recruits; and for those who have been accustomed to the refinements of life, they are veritable hells on earth. They are notorious for their filth and squalor, and they have been the portals to the graveyard for thousands of young and useful lives, who have fallen unattended victims to disease and epidemics. To say nothing of the habits of Turkish peasants, the standard of the provisions supplied, of the cleanliness of surroundings, and of the hygienic conditions generally are not only low, but positively revolting.

So far as the Armenian vilayets are concerned, all kinds of diseases, and typhus in particular, have made havoc in the barracks in recent years. It was owing to the callous indifference of the military authorities in Mush that typhus could not be stamped out between the years 1909 and 1912. No attempt was made to isolate the infected, but all was left to the "will of Allah." And these epidemics naturally have a habit of spreading from the barracks to the towns. In the barracks of Diarbekir, Bitlis, and lately in those of Van, epidemics of typhus and dysentery have been prevalent, and have carried off thousands of useful lives, simply because the fatalistic and inactive Turk is incapable of grasping the essentials of civilisation. The Christian

peasants in the barracks are a contrast to their Moslem comrades, for the latter will resent the intrusion of the comb and soap of the former. Recent regulations directed the use of knives and forks at table, but the Moslems have in most cases thrown them away, and twit their Christian fellow-recruits for retaining theirs. And as to the spirit of harmony among the recruits in these so-called barracks, he must be a simpleton indeed who expects it while the Moslem is ever flinging insults at the religion, ways and habits of the Christian.

* * * * *

Compulsory military service is irksome even in the most civilised countries, but in Turkey, where hand-to-mouth living is all that the mass of the people aspire to, it spells ruin to young men at the age of twenty-one who happen to be industriously inclined. These have to give up business and to risk their lives in the insanitary barracks we have described. No wonder that hundreds have preferred to pay the exemption tax rather than enter the military service. But now that the minimum period of such service has been extended from three to six months, thus more than doubling the probability of disaster to business and of death, we fear that the Turkish Government will realise when it is too late that the true interests of a regenerated empire lie more in economic development and a better administration than in the making of an army which has not true enthusiasm for its basis.

With such obvious disadvantages in the path of serving in the army, we are not surprised to hear that hundreds of Ottoman recruits, as well as Armenians, are deserting the country and giving up home and occupation. It has been suggested in the local press—with perhaps some semblance of truth—that the Young Turks have adopted this refined method of persecuting the Christians in order to force their young manhood to leave the country, and so to keep down their numbers and place a drag on their economic progress. Whatever may have been the motives underlying this new military law—whether it be a genuine military effort, or an expedient directed towards a sinister end—it is undoubtedly having a disastrous effect on the manhood of the country, particularly the Armenian manhood. It is expected that the Armenian and Greek deputies in the Turkish Chamber will oppose the passage of this military bill into law, or at least attempt to amend certain of its oppressive clauses; but seeing that these deputies are in a hopeless minority, it is more than doubtful whether their efforts will gain even the smallest measure of success.

* * * * *

If we consider dispassionately the entire aspect of Turkish reconstruction from an economic point of view, we can hardly fail to realise the deplorable lack of statesmanship and insight of the existing Turkish Government. With a lavish hand they have ordered and purchased

Dreadnoughts, hydroplanes, destroyers, and, quite recently, six millions' worth of guns and ammunition from various countries. The sole object of all this reckless expenditure is to overawe Greece in the settlement of the Aegean Question. Turkish Ministers and Armament Rings are playing into the hands of each other for their mutual benefit—the rings are amassing wealth out of the needy population of Turkey; the ministers, in their turn, are earning a cheap and ephemeral fame by being belauded into "able statesmen" by those gentlemen who engineer these Armament Rings. In the meantime the real needs of the country are lost sight of. For an army on ordinary lines, to say nothing of one on the German model, proper barracks should be built, and, what is more, should be retained under sanitary conditions. Both in times of peace and war, the army should be properly clothed and fed. We have not forgotten how, during the Balkan campaign, the Ottoman army was starving on the battlefields while masses of provision were lying fifty miles away, unable to be moved for want of transport and insufficiency of roads of communication.

It is futile to say that the Turks are building up their naval and military strength in order to safeguard the tottering fabric of their empire. They retain but a foothold in Europe; as for their Asiatic provinces, these have practically been marked out as "spheres of influence" among the Powers. The best guns in the world and an inspired plan of campaign on borrowed money will not avail them for standing against an organised European force. Her lease of life is really on sufferance; and so long as she shows a disposition towards a righteous administration of what is left to her, the Powers, to avoid flying at each others' throats, will safeguard her interests.

* * * * *

It is, therefore, neither a vast army nor excessive expenditure on armaments that Turkey needs. Her salvation lies in a genuine desire to spend what money comes in her way on the industrial and economic development of the country, and on reproductive works. Let her "able statesmen" see to it that breadwinners are not forced into miasmic barracks, to be there decimated and the life-blood of the country drained to no purpose. Let them see to it that the millions borrowed at ruinous rates are not squandered on non-productive war material and battleships which, in Turkey's present plight, are no more than "white elephants" suitable for displays and pageants. A small army which is efficient, well organised and with ready means of transport, can do more in the internal defence of the country than a show of millions of men on paper, the majority of whom are wanting in enthusiasm, and at crucial times would be unable to move for lack of roads and railways.

The greatest need of Turkey at the present moment is a real statesman, with a grasp of the situation, a wide outlook and true perspective. If such a person could be found, he would not fail to see that the very existence of Turkey, whether in Europe or Asia, depends,

at the present juncture, on calculated measures of peaceful development—on the development of economic resources, on the construction of works of utility, on the just administration of the law—in a word, on creating useful employment, and multiplying openings, agricultural, industrial and commercial, for the people of the country, under laws that are just and equal.

To pourtray the fateful policy that is in force, a Victor Hugo would not be amiss who could write a book on *Le Sultan s'amuse*; for while the country is still tottering under recent blows, the path is being made smooth and sure, by massive and wasteful expenditure, towards that tightening of the grip at her throat of foreign railway concession-holders and armament rings, to whom are practically hypothecated the economic resources of the empire. How does the Sultan deport himself, and what are those "able statesmen" doing?

ÆQUITAS.

British Parliament and Armenia.

Since our last issue, Armenia has been the subject of some questions in the House of Commons; and important references were also made to her in the course of the discussion on the Foreign Office vote on June 29th.

We subjoin the questions, and the answers given to them by the Foreign Office. On June 18th:—

Mr. NOEL BUXTON (L., Norfolk, North) asked the Secretary for Foreign Affairs whether he could give any further information as to the promulgation of the scheme of reforms for Armenia and as to the appointment of the two European Commissioners; and whether, if they had been appointed, his Majesty's Government had given them assurances of its support in conjunction with the Governments of the other Great Powers.

Mr. ACLAND (Under Foreign Secretary): The Turkish Government have, on the recommendation of the Powers, selected Mr. Westenenk, of the Dutch East India Service, and Major Hoff, of the Norwegian Army, to be Inspectors-General of the Eastern Vilayets under the new reform scheme. I understand that these gentlemen will enter on their duties on the 5th of July. The proposed scheme has been elaborated by the Ambassadors of the Powers in conjunction with the Porte, and as such it will naturally receive the support of his Majesty's Government.

On July 8th:—

Mr. ANEURIN WILLIAMS (Durham, N.W.) asked the Secretary of State for Foreign Affairs whether Messrs. Westenenk and Hoff have now taken up their duties as High Commissioners in Armenia; and whether he can now communicate to the House the powers conferred upon those gentlemen by the Porte?

Mr. ACLAND (Under Foreign Secretary): According to my latest information the gentlemen in question have arrived in Constantinople, and will shortly take up their appointments. I cannot say whether they have yet proceeded to the scene of their duties. I am unable to make any communication to the House in regard to their powers beyond that, as I recently stated in debate, they will have control of justice, police and gendarmerie, as I have not yet received the official information from the Turkish Government to which I have referred on previous occasions.

* * * * *

In the discussion on the Foreign Office vote on June 29th, Mr. NOEL BUXTON, in a lengthy speech, wherein he dealt with the various questions affecting the Balkans, Persia and the Near East generally, thus alluded to the Armenian Question:—

"The Armenian question is one of much more real first-class policy than this matter of the treatment of minorities in the Balkans. The evils of 1878 are still unsolved in regard to Asiatic Turkey in respect of the Armenians, and it will be gratifying to know if the Foreign Secretary can say where we stand in regard to our relation with Turkey, in connection with which so many interests arise, some purely commercial, some strategic, and some nominally humane, though rarely disconnected from material and political interests as well. Since the Turks recovered Adrianople, of course, it must have been a difficult question to decide whether we should back Turkey, or pose as a good friend of Turkey, or whether we should run the risks of another Power or other Powers posing to the Turks as a greater friend, and getting advantages to our disadvantage. Everyone knows that we have to consider the Bagdad Railway question, and questions which affect our relations with Germany and with Russia, and naturally the view of the India Office about opinion in India has to be considered, but there is a large feeling in this country that the enormous responsibility we have incurred, affecting the condition of the subject population of Turkey, cannot be left out of account, and that our duty, if you like to call it a duty, cannot be ignored in this matter. Whether we think of Canning, or Salisbury, or Gladstone, it is no party issue to interest ourselves in the matter. It is the tradition of both parties. We have for about 120 years, sometimes actively and sometimes negligently, put second the interests of the subject population, particularly of the Armenians.

"Our relations with Russia in the seventies made it impossible to allow their liberation, and now everyone recognises that the Balkan War produces a moment when something might be done for the Armenians. Much less could be done after the Turks had recovered themselves to some extent, but it is very happy that the British Government has supported a scheme of reform. We are still in the dark as to what that scheme is. My right hon. Friend the other day, in reply to a question, said that the Armenian Reform scheme was elaborated by the Ambassadors. It certainly would be natural if we and subjects of the other Great Powers were able to know what are the provisions of a scheme which was elaborated by the Ambassadors, but we do not know, and I hope that perhaps to-day we may hear something more about it. There is a feeling on this subject. There are more Liberals perhaps than the Foreign Secretary thinks who are great admirers of the traditions not only of Gladstone but also of Russell, and many Conservatives who are admirers of Canning, and who do think that this kind of question is a subject not only for correct attitude, but for a warm interest, and for the keen throwing of influence upon one side or the other. There was the other day a very interesting article published by the hon. Member for Bury St. Edmunds about the controversy in Turkestan and Armenia, and he gave some facts which throw a great light on this reform scheme. He described the lawless Turks, and how it was apparently absurd to suppose that the Turks could do very much with them. I myself the other day met a Russian Consul there who had rescued a man in a carriage who had been subjected to brigandage by some Kurds. He ordered his men to seize these Kurds, but the man in the carriage objected and said, 'You must not interfere with the Kurds.' He was a Turkish sub-governor himself, and he thought it an intolerable thing that the Russian Consul should object to a party of wild Kurds robbing the Turkish Prefect himself. Such is the Gilbert and Sullivan state of things in that part of the world. It is not to be supposed that the mere setting up of Commissioners to advise the Turkish Government will do very much. It wants a force with money behind it, and with experience in governing the wild countries. It wanted all the wealth and resources of Austria to govern Bosnia; and, though we may hope and pray for success, it is extremely unlikely that this scheme will give any security to the Armenian population in the near future. We may wish it well.

"May I, in conclusion, just recall these facts? The break up of Turkey—their state financially and morally—is possibly not very far off. The Cyrian movement is very strong. All this time you have Russia virtually entrenched in North-Western Persia, in Azerbaijan. We used to think it was an intolerable thing to think of abandoning any part of Turkey to Russian influence, because of our need of a friend in case of possible trouble in Russia, but Russia has now turned the flank of that position altogether, and that argument against the further

influence of Russia is a thing of the past. We have apparently decided to help Turkey by giving assistance to great armament firms to get concessions of enormous importance, political importance, in Turkey. It is surely a matter for very great doubt whether this is a time to do anything active to prolong the life and prestige of the Turkish Empire. If this scheme fails to produce early results and really essential results, opinion will turn very quickly towards giving a free hand to other Powers. By all means let us give this reform every help, because it is much better if reform can be carried out by the Concert of Europe, but, if the Concert is not in a position to effect reforms, then there will be a feeling to let other Powers which are nearer the scene have a free hand to penetrate, and, if they had a free hand there, commercial and political penetration would very soon bring into those wild parts much more order than there is now. If the scheme does not succeed, it is to that solution opinion will very soon turn."

Sir EDWARD GREY, in his reply, made the following statement affecting Armenia:—

"Then I pass, still in the East, to the question of Armenia, which was raised by the hon. Member for Norfolk (Mr. Noel Buxton). There is difficulty about stating definitely the particular power given to the two Inspectors-General. This appointment of two European Inspectors-General has been made by the Turkish Government, but they have not officially informed us of the powers which are to be given to them. As a matter of fact, we have heard a good deal about them, but it would not do for me to lay Papers or explain in full something which is the act of the Turkish Government themselves. The appointments are made by them, and the powers are given by them, and they do not wish it to appear as if it had been done under foreign pressure. The Turkish Government have given the European Inspectors-General full power, but do not want it to appear that it is in any way derogatory to Turkish sovereignty. All I can say is that I know the Inspectors will have power to enable them to control justice, police, and the gendarmerie. The inspectors will have very wide powers, quite sufficient to enable them to realise any reforms which we all hope will be and which the Turkish Government themselves after all that has passed desires should be carried out, and make them effective in the administration of those provinces. The Powers are very wide Powers, and as soon as the Turkish Government makes them known to the world at large there will be no difficulty about making a much fuller statement to the House."

* * * * *

The discussion of the Foreign Office vote was resumed on July 10th, when Mr. ANEURIN WILLIAMS again referred to the question of Armenia in the following speech:—

"An hon. Friend of mine the other day, when we were discussing this same Vote, made the statement that the matters before us were not

matters of *haute politique*, but matters of far less importance than those great questions which we had before us at the time of the recent Balkan war. I think my hon. Friend the Member for Stirling Burghs (Mr. Ponsonby) has, at any rate, raised one question the importance of which cannot possibly be exaggerated, and it would be to me a very tempting thing to follow him and to try and support him in the powerful appeal he made to the Foreign Secretary to use his great power towards a better relation of the nations which would make the expenditure on armaments, to a large extent, unnecessary. I want, however, to deal with a question with regard to which I have a particular duty. It is a matter of the very greatest importance, equal certainly to those questions which brought about the Balkan war and the great European dangers which accompanied it. Why was it that the Balkan war arose? It was because there was a large area of European Turkey in a very misgoverned state and in a very disturbed and turbulent state. The break-up of European Turkey was due to that misgovernment and to the turbulent state which followed. There was the constant suffering of the populations there; the Great Powers on the edge of it were anxious for expansion of power and of territory if the European dominion of Turkey should break up, and Turkey itself had not the wisdom or the power to introduce the reforms which would have enabled her to retain her position in Europe. The result was not only her break-up and great loss, but enormous bloodshed and suffering to the people. There were dangers to the Great Powers, which brought them to the edge of war one with another. There is a very similar area and a very similar problem still calling out to be dealt with—dealt with, it may be, wisely and by reform on the part of Turkey, but, if not, likely to lead to very much the same results as we have seen in European Turkey. I refer, of course, to the area of Armenia. You may state, broadly, that the life of the subject people in that area is never safe, that a man never knows when violent death may come upon him, that he still less knows when he will be subject to robbery by the coming down of the armed and semi-barbarous Kurds upon the more civilised people of that country. The taking of their property, the taking of their homes, and the taking of their lands is a matter of almost daily occurrence, and one for which there is practically no redress. Nominally, of course, appeal may be made to the Courts. The other day an Armenian was dispossessed of his land and he was rash enough to appeal to the Court. He received a legal process to eject the Kurd from the land and for his own re-instatement. He proceeded to serve this upon the Kurd in question, and the Kurd immediately killed him. Nothing was done, no notice being taken. That is the regular state of that country. There is no security for property or for life. There is no security for the honour of the women of the subject populations. This is not only a matter of to-day, or yesterday, or last year; it is a matter which has gone on for generations. It is slow torture, varied by big massacres. We know that there have been massacres within the last few years, both under the

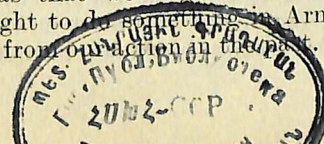
old Turkish régime and under that of the new Turks—massacres deliberately organised from Constantinople, and in which not only tens of thousands, but some one hundred and some say two hundred thousand people have perished. In that district the Armenians are the subject people and the Kurds are the uncivilised, barbarous people who have been favoured by the Turkish Government, and have been encouraged to prey upon the rest of the population.

“I am not going to say anything about the religions of these people. The hon. Gentleman who has just sat down, in what he called a picturesque description, but what other people would call by a much harsher name, asserted that those of us on this side who have spoken from time to time, and who have worked for a good many years, for the better government of the subject people of Turkey, have always had everything good to say of Christians, and never had a word to say for Mahomedans. That is absolutely incorrect. I assert boldly that our attitude is a demand for good government wherever Great Britain is responsible, as to a large extent we are responsible in Turkey—a demand for good government for all peoples of whatever creed, race, nationality, or religion. Therefore, this is not a question of what religion the Kurds happen to hold or what religion the Armenians may profess. But it is a question very largely that the present position of affairs in Armenia is our doing. It is the responsibility of the British Government. That is a very strong thing to say, but it is so. We have steadily supported Turkey, but have not made it an effective condition that there should be reform. We have talked about reforms but have not used any effective pressure to bring them about, and the condition of the subject people is, therefore, to a very large extent the doing and responsibility of Great Britain.

“In order to justify that assertion I need not go far back. At the time of the Treaty of San Stefano, Russia occupied that country, and in that treaty it was stipulated that she was to remain in possession until such time as Turkey had introduced effective reforms. But that treaty was upset by the Treaty of Berlin in which it was stipulated that Russia was to retire immediately from that country, and that Turkey would promise to introduce the reform. Turkey readily promised to do so, but nothing has, in fact, been done. Mr. Gladstone would have tried to enforce it, and the late Lord Salisbury would have brought pressure to bear in order to see that something was done. But he was thwarted in this country and abroad—

THE DEPUTY-CHAIRMAN: That is rather far from the subject under discussion.

MR. A. WILLIAMS: I will not, of course, press the point. My argument was that we ought to do something—that the Foreign Secretary ought to do something in Armenia in view of the responsibility arising from our action. However I will pass that by.



The question is, What ought our Foreign Office to do at the present time? There is no question of establishing autonomy in these provinces. The balance of population is such that anything like autonomy, even if the Turkish Government were to establish it, would be quite impossible. In large districts you have 40 per cent. of the people Armenian, and the rest of the people divided into all sorts of races in all stages of development, so that no kind of autonomy is asked for or is possible in these provinces. But good government is asked for, and it is possible. Again it should be made absolutely clear that none of the peoples living there, the Armenians or any others, desire annexation to any foreign Power. There is abundant evidence of Turkish incompetence to establish government in that country. A Member of this House, sitting on the benches opposite, wrote an article not long ago in which he gave quite recent personal experiences in that part of the world, and it is from beginning to end a long tale of absolute incompetence on the part of the present Governors of that country. The only possibility is that European agents should be employed, and that they should have the backing of the Great Powers. After the Turkish war there was some opportunity for introducing reforms in these provinces. Turkey had great needs—needs of loans and of an increase in her Customs duties, but, unfortunately, that great opportunity was lost, or perhaps I may say it was given away, as we were told the other day that the financial needs of Turkey had been agreed to be met as part of the negotiations with regard to the Bagdad Railway.

“The question is whether anything can be done now—whether the Turks have learned from the lessons they have suffered in Europe. Apparently some have, and quite recently we have been glad to see that two High Commissioners have been appointed, Messieurs Westenik and Hoff, one a Dutchman and the other a Norwegian, to go to Armenia and take charge of the government of that country. That is all to the good, and although it has not been officially communicated to this Government, I suppose we may take it that it is a real fact and we may congratulate most particularly those reforming Turks who have been able to bring this about. We are told that these gentlemen have gone to Constantinople, but we are not told that they have taken any further steps in order to begin their very serious and heavy duties. But I can hardly imagine that they would be rash enough to take up those duties until they have adequate assurances that they will be vested with sufficient powers, and that they will receive sufficient support from the Great Powers. I venture to say all the Great Powers are immensely interested in giving them that adequate support. Turkey, of course, above all, is interested—well, I should not say, perhaps, above all, because, above all, it is the inhabitants, of all races and all religions, of these Provinces who are interested in having decent government instead of turmoil established there. But among the Powers, Turkey is, of course, the one that is most interested, because the very existence of Turkey in Asia depends upon introducing reforms,

especially into those provinces. Those are true friends of Turkey who urge these reforms upon her. But we sometimes feel—indeed, I very strongly feel—that Gentlemen who get up and talk in what is called a pro-Turkish way are the very worst enemies of Turkey, because they encourage her to think that she can go on and get support without introducing decent government for her subject populations.

“If you come to the Great Powers you have this position: Russia just across the border, has a very large Armenian population, and that Armenian population is very well governed, is thoroughly contented, and thoroughly prosperous. The Armenians on the South of the border have always wished to remain Turkish subjects. They have been known as ‘the loyal nation’ in Turkey: they have fought for and served Turkey, and they do not wish to be absorbed into any other country, because they believe their religion, their language, their nationality, and their separate existence can be better preserved in Turkey than under a foreign country. But they are almost despairing. They are saying, ‘How much longer are we to be kept waiting? When are the expectations which we have entertained in regard to Great Britain to be realised?’ If they turn, as some are turning, their eyes towards Russia, then a great danger may arise, as some incident may lead Russia to cross the frontier and occupy these provinces; and then I suppose the scramble for the whole of Asiatic Turkey amongst the Powers will begin, and the break-up of Asiatic Turkey will follow upon the break-up of European Turkey. Great Britain, of all the Powers, is most strongly interested, because we have a vast Mahomedan Empire, especially in India, and if the break-up of Asiatic Turkey were to take place it would have an affect upon our Mahomedan Empire, and especially upon our Indian Mahomedans, very, very different from the effect of what happened in European Turkey. They have always regarded the Turks in Europe as invaders who would have to go some time; but in Asia they are in their own home, and, if reforms in Armenia be neglected until the catastrophe comes, whatever it may be for other nations, it will be a very great calamity indeed for us in India. Above all, I think I may come back to the point that not only our interest but our honour is involved in this matter, seeing that it is we who more than thirty years ago prevented a solution of this question, which has gone on in a prolonged agony ever since. I hope, therefore, we may have from the right hon. Gentleman some assurance of his active interest in this matter. Nobody asks that the British Government should resort to armed force. There are many things short of armed force which afford useful means for bringing about improvements, and I hope, therefore, we shall have the right hon. Gentleman’s active interest, and not merely an attitude of friendly expectancy. Lastly, I wish to emphasise that this is no mere question of humanitarian concern for a few million people in one particular part of a distant country, but it is a matter upon which the peace of the great nations of Europe in the early future may depend.”

Sir EDWARD GREY, in the course of his speech covering many problems of foreign politics, alluded to Armenia in the following passages :—

"If you consider what I should try to undertake, if I was to satisfy the expectations raised, I think there would be a little concern felt at the amount that might be expected. We are told we are to promote British commerce all over the world. That, of course, is one of the first duties of the Foreign Office. It is a greater task than is laid upon any other Department of the State. It is not merely that we are to encourage and protect trade which exists, but we are to open up other avenues of trade, and in each particular corner, whether it is Asia Minor, Persia, or China, where we obtain a concession we are to achieve more and greater success than any other country in the world. That is a very considerable task.

"Besides that, it is urged upon us that wherever there is misgovernment in any part of the world we are to throw all commercial considerations on one side, and however much our diplomatic action may injure our commerce we are to address ourselves to the foreign Government responsible for these territories and concentrate our energies on effecting improvements. We are to secure good government in Armenia. We are to secure improvements in the labour conditions of Portuguese West Africa. Wherever there is a plague spot in the world, as in the Putumayo, we are to address ourselves to cleaning it out. We are to induce Russia to alter the whole of her regulations with regard to passports to Jews; we are to take that, and every other question, in hand ourselves. We are to make it our special business to defend and uphold the integrity of Persia against all commerce, and we are to secure the general reduction of armaments.

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"I have only to deal with one or two questions raised by the hon. Member for North-West Durham (Mr. A. Williams). I did state the other day that two inspectors had been chosen to go to Armenia, and we know that they are to have the control of the gendarmerie, and that in connection with the administration of justice they will be given very wide powers. The Turkish Government have been setting to work with regard to reforms in Armenia in a way which shows a desire on their part to get good European inspectors, and to secure really good work from them after they have taken up their duties. They are already in Turkey discussing with the Turkish Government the practical working of a good scheme of government."

The Eramian Institution of Van.

In giving the portrait this month of M. Hampartzum Eramian, we are taking the best course we can for bringing to the notice of our readers a remarkable personality who, in spite of a grievous physical infirmity which would have relegated the vast majority of mankind into absolute inaction, has done a work for Armenian education which will remain graven in the hearts of the nation for all time.

A man of iron will and unfailing perseverance, he has devoted his entire life to the task of educating his unfortunate countrymen under the most trying conditions. Eramian lost his sight when he was eleven years of age, but this terrible affliction seems to have urged him on all the more to defy the cruel fates which would deprive him of the powers of usefulness scarcely before he had entered on the threshold of life. He set to work, therefore, in the sixties of the last century and learnt all that Van, his native town, could give him in the matter of knowledge; and since then he has never ceased to pursue a course of literary training. The result of all this is that we find here a man accomplished in every way, and a scholar in the Armenian language, history and literature. He is no less a scholar in general history and literature, and in foreign languages, such as French, etc.

By dint of personal sacrifice and effort, after the Russo-Turkish war of 1878, he started an orphanage school at Van which would take in at least twenty-five children, who had been rendered helpless orphans through chronic Turkish misrule. In this disinterested enterprise of his some kind-hearted friends soon combined to form a society for his support. After 1882, however, when the Turks began to suspect the activities of any Armenian society, Eramian set to work to find the means for carrying on his school by his own exertions; and as years went by, he did not grudge personal hardships to provide for its needs.

These efforts of his were crowned with success, and the school grew in the number of those attending it and in importance, until, in the nineties of the last century, it became a great educational centre for Van and the neighbouring districts, where a whole generation of Armenians were educated on a strictly national and sound basis. While all this good work was being carried on, the blind Director had his anxieties to contend against; and many a time did the black shadow of impending bankruptcy fall across his path. Where many another would have quailed under the heavy responsibility and been dragged under by monetary discouragement, it was not so with Eramian. Personal privations were nothing to him, and he felt too that he was justified in contracting debts to carry through his great patriotic work. European and American travellers, missionaries and consuls, who have come across his work in those parts of Armenia, have marvelled at the unparalleled tenacity and courage of this blind teacher, and have appreciated his disinterested efforts in the cause of

Armenian education. It was his good fortune to reap the fruits of the gratitude of his numerous past pupils, when in 1904 a considerable number of them constructed and presented him with a substantial building for the purposes of the school.

Until 1913 the Eramian School has sent out into the world about 3,000 well-educated and good citizens, who have been useful members of every branch of Armenian national life. Among them may be counted lawyers and teachers, bankers and commercial men, agriculturists and artisans; and we might even include revolutionary leaders and fighters, for no education of Armenians can suppress in them the deep-rooted national desire for freedom from persecution. The guiding principles he has ever set before him for the training of youth are to bring out the national spirit, to inculcate a moral atmosphere, and to transform his raw material into good citizens; and those who know the results of his efforts are united in testifying that he has succeeded indeed.

The number of students at the Eramian Institution at present is about 400, of whom 100 are educated free of charge. The teaching staff consists of twenty well-trained teachers. The subjects taught are ancient and modern Armenian, Armenian Church History and Literature, and the Catechism, General History, Geography, Mathematics, Natural Sciences, Political Economy, Legal and Agricultural Sciences, the Turkish, French and Russian languages, drawing, gymnastics, etc.—a curriculum wide enough for all tastes.

For a man who had lost his sight, and who had no wealth at his back, the results achieved, which will remain as a standing glory to human perseverance, are well-nigh marvellous. But M. Eramian is not content to rest at what he has already done. It is his desire to raise his school to the level of a modern College, with all up-to-date laboratories and scientific requirements. To do this—and everything M. Eramian touches is well done—will need money. Armenians are now on the crest of an educational wave, and the awakening that is taking place throughout the lands where their lot is cast is an earnest that they mean to profit by the general impetus which will bring them into proper line with the civilisation of the West. And can there be a more suitable site for this necessary impulse to higher training than the ancient and historic city of Van, with its beautiful lake, and scenery which transcends in beauty that of Switzerland? M. Eramian appeals for aid in his project—a step further than he has gone practically unaided—to those who have the cause of Armenia at heart and look with hope on her future. It is the appeal of a great patriot who has done a great public service, under the severest physical difficulties, and we leave the rest to our readers.



M. HAMPARTZUM ERAMIAN

The Blind Director of a Great National Institution.

For full particulars of M. Eramian, whose portrait we are privileged to give, and of his work, we would refer to the article on the Eramian Institution in this issue. Here we would merely quote M. Eramian's own words from a letter to the President of The Armenian United Association of London:—

For the past 36 years I have directed a secondary school in Van with my own means and with the support of earnest compatriots. It is our desire to raise the standard of the school so as to give a further impetus to a higher educational programme; and in order to meet the required expenditure, I am compelled to appeal to our countrymen in distant lands.

I trust you will bring your assistance to bear on behalf of the enterprise and the personal sacrifices of a native of Armenia, whose school has been a centre of enlightenment for the district, turning out about 3,000 scholars who are useful citizens in every walk of life.

Dinner to Mr. and Mrs. Noel Buxton.

The Armenian colony of London gave a dinner at the Hotel Cecil on Friday, June 26th, to Mr. and Mrs. Noel Buxton on the occasion of their marriage. The services of Mr. Noel Buxton, M.P., to the cause of Armenia are well known; and the dinner, while doing honour to the newly-married couple, also followed appropriately on the publication of "Travels and Politics in Armenia," a work which recounts the travels of Mr. Noel Buxton and his brother, the Rev. Harold Buxton, during last autumn in Armenia, and their views on the political aspects of the Armenian Question.

The chair at the dinner was taken by the Right Hon. George W. E. Russell, and the assembled company numbered over eighty people, of whom fifty were Armenians. Among the thirty and more of English people who graced this dinner by their presence were the Lord Bishop of Hereford and Mrs. Percival, Sir T. Fowell Buxton, Bart., Mr. C. Roden Buxton, M.P., the Rev. Harold Buxton, Sir Edward Boyle, Bart., and Lady Boyle, Mr. Phillip Morrell, M.P., Mr. J. H. Whitehouse, M.P., Mr. Aneurin Williams, M.P., Miss F. R. Scatcherd, and Mr. and Mrs. Arthur G. Symonds.

After the Chairman had given the toast of "The King," the Rev. HAROLD BUXTON proposed the toast of the Catholicos of Etchmiadzin in the following terms:—

In rising to propose the health of the Catholicos, I should like to draw a picture in your imagination of the Monastery of Etchmiadzin. My brother and I paid a visit there last autumn. It is, to Armenians, the most sacred spot in the world—for there at the foot of Mt. Ararat St. Gregory the Illuminator 1,600 years ago received his vision, and became the Apostle of Armenia.

This venerable Monastery lies to-day in Russian territory. Its gardens and vineyards form an oasis in a sun-baked, arid plain. And it is an oasis in more senses than one. For centuries past Etchmiadzin has been the fount and spring of religion, culture, light, and learning to a people whose lives were otherwise a desert. In these days Etchmiadzin still plays the same part. Its college is a thoroughly equipped establishment judged by western standards, modern in every sense of the word. Its "chapter" of bishops and vartapets is a learned body, many of whom were educated in German universities.

We were introduced to the Catholicos, in his appropriately simple residence, which faces the Cathedral Church, in the great courtyard of the Monastery. The cross which he wore over his forehead reminded us of the much heavier cross which he bore in his heart; the cross of suffering, persecution, and shame which is the daily burden of vast numbers of his people. He spoke of his desires and hopes for the future, and particularly of the higher and deeper welfare of the Armenian race.

There are two principles which we here value very highly—the principle of *nationality*, and the *liberty* of the individual. It is in the cause of these two principles that the Armenian Church has rendered the highest services conceivable. If we believe that the differentiation of nations is a part of God's continuous revelation of His purpose for mankind, then the preservation of national life in its various religious and intellectual forms is a service which cannot be too highly assessed. And in the cause of liberty, liberty religious as well as civil, the Armenian Church has been ever a notable champion.

I have much pleasure in proposing the health of George V., Catholicos of Etchmiadzin, Head of the Armenian Church and Nation.

This was responded to by the Lord Bishop of HEREFORD thus:—

Ladies and Gentlemen,—As an unworthy representative of the Church of England I have the privilege of commending to you the toast of the Catholicos, the venerable Head of the ancient and venerable Church of Armenia.

With all respect we tender him our best wishes as representing one of the most famous and most sorely tried Churches of Christendom.

The blood of the martyrs, it has been said, is the seed of the Church, and if that be so, how wonderful and manifold must be the seed of faith and endurance in the much suffereng Church of Armenia.

I am grateful that I have been allowed to take my humble part in our gathering to-night.

Armenia is far removed from the ordinary current of our Western life, and we are so apt in our preoccupations to forget her claims upon us, and our special responsibility as Englishmen, since the treaty of Berlin, for all that she has had to endure, and we do well to honour those devoted men and women who during all these years have by their noble example and their efforts saved us from this forgetfulness.

And in paying our tribute to Mr. Noel Buxton we are but rendering due honour to one of the foremost of these.

Mr. A. P. HACOBIAN, as Chairman of the Dinner Committee, then gave the toast of "Our Guests" as follows:—

Mr. Chairman, My Lord, Ladies and Gentlemen,—It is a particularly happy coincidence that gives us this opportunity of uniting our profound sense of appreciation of Mr. Buxton's great work for Armenia, with our cordial congratulations and good wishes on the occasion of his marriage. Such a crowning event of happiness in Mr. Buxton's life would bring forth congratulations and good wishes from all Armenians as a matter of course; but those of us who, like myself, have had the pleasure and privilege of Mrs. Buxton's acquaintance to-night, must have felt how very great and exceptional the reason for congratulation is. But the advantages of that welcome coincidence go further. It is thanks to it that our festive board is graced to-night by Mrs. Buxton and the other fair ladies who have honoured us with their presence, and have so greatly enhanced the convivial delights of this gathering.

To convey a true measure of the satisfaction and pleasure afforded me by the congenial task of proposing the toast of our honoured guests, I must disclose the secret that the espousal of the Armenian Cause by Mr. Noel Buxton is to me the realisation of a long-cherished wish and hope. I have followed his invaluable work for the Balkans for years with genuine envy, and I have often asked myself, "Will the day come when he will interest himself in the fate of my sorely-tried nation, and, with his unbounded, active, living human sympathy and unsurpassed powers and qualifications of the reformer, reinforce that noble band of British men and women who for the last twenty years and more have never tired of denouncing a régime, at the supine toleration of which by Europe in this twentieth century of ours the historian of the future must stand aghast?"

Sir, that day has come, and a fortunate day it is for the future of my race. Not for the first time Mr. Noel Buxton has given the world an example of the highest conception of self-sacrifice and effort in the service of a suffering and struggling people. We have witnessed the inspiring spectacle of this champion of suffering humanity leave behind him the amenities of an English home and face the discomforts, the privations and the dangers of travel in one of the wildest and certainly the most insecure and lawless regions on the face of the globe, not indeed in pursuit of opportunities to prove his prowess at arms like the knights of ancient chivalry, or the attractions of big game hunting, or even putting new rivers on the map; but to seek out the wounds of a persecuted race; to see for himself the havoc that organised oppression and subsidised brigandage have played with an ancient Christian people eagerly thirsting for law, order, progress and culture; to carry a ray of light and hope into their battered homes; to find out the truth about Armenia; to diagnose her tragic, unending agony, and with the able collaboration of his brother and co-traveller, the Rev. Harold Buxton, whose sympathy and labours on our behalf we also greatly appreciate, to plead our cause in a brilliant and convincing form, with undisputed authority and unimpeachable evidence at the bar of that high and mighty tribunal, British public opinion.

That, Sir, is a notable achievement. It is one of the greatest gains to the Armenian Cause there has ever been to record, and I can assure Mr. Buxton that our gratitude is as deep and lasting as his work for us is great. We have no titles to confer, no decorations to bestow; but we can and do offer him a place of honour and affection in every Armenian heart. I raise my glass to our honoured guests—long life to them and the most perfect happiness.

Mr. NOEL BUXTON, in responding to the toast, thanked the Armenian Association for its charming custom of entertaining members of the Armenian Committee upon their marriage. He felt the custom to be specially appropriate because Armenian ideals were inseparably bound up with the hearth and home. And it was at this very point that the Armenian nation had suffered most terribly. Security for

the hearth and the altar was the primary need of any people. At this very moment, in distant provinces of Turkey, both were in danger. It was a melancholy subject to raise at a banquet, but it constituted the reason for that banquet being held at all.

The manner in which Armenians had preserved their domestic ideal recalled to his mind the quality which made them specially admirable. It was the quality of energy. He had seen their energy as fighters when, in the Balkan War, he had evidence of the prowess of Armenian soldiers. They had shown this quality in many ways, notably as builders, and educators. He had seen how, after desolation and massacre, almost before the ashes of their homes were cold, they had laid the foundation of new schools. Perhaps no people had shown such indomitable resilience.

Their nationalism was equally famous. Nationalism was indefinable except at one point, namely, that it embodied an ideal for which people were ready to die. The greatest martyrs for this idea in history were the Armenians. Every civilised person ought to desire that each nation should have a chance of life, and he would welcome it if even the Turks could find a homogeneous Turkish country where a true Turkish nation could flourish.

But, above all, Armenians stood for the domestic life, which was the essence of civilisation, and to destroy which was even more disastrous than to injure political and national interests. For over a hundred years the material interests of Great Britain had been allowed to deflect the true orientation of her policy, to the injury of the Armenian race. British Jingo sentiment was very unreasoning. It allowed itself to support a selfish policy towards Armenians by the theory that Turks or Kurds were equally to be considered; as if the public order which Armenians wanted, and which brought advantages to all, could logically be compared with the anarchy maintained by uncivilised rule, bringing real advantages to none. British indifference to humanity had also been proved inefficient for material ends. Let both English and Armenians, in choosing their policy, remember the people most concerned, namely, the peasants, who are the real victims. Their personal happiness should count for more than even national interests.

The Armenians had, for centuries, lost national freedom. Personal freedom they had largely secured under Russia and Persia, though not under Turkey. But one kind of freedom they had nobly secured in every land—it was the psychological freedom which was won by their energy of mind, and which deserved to win outward freedom in the future. Thus in a mental sense at all events, they might rejoice that the poet's words had been realised:

“That Freedom's battle once begun,
Bequeathed from martyred sire to son,
Though often lost, is always won.”

“The Cause of Armenia” was given in a speech by Mr. C. RODEN BUXTON, M.P., and responded to by Mr. ARAM RAFFI.

Mr. C. R. BUXTON's speech is as follows:—

No speaker, however humble his place in public affairs, can deal with such a subject as the cause of Armenia without a deep sense of responsibility. The circumstances surrounding the case of Armenia, particularly the position and local distribution of the Armenian race, are so complex that they constitute a political problem of almost unexampled difficulty; and any one who held out hopes of any early or easy solution of that problem would be doing a very ill service to the Armenian people. In contemplating the case of Armenia, we find ourselves face to face with one of the great tragedies of history. The loss to the world, the loss to civilisation as a whole, which is involved in the suppression of a nation, is one which cannot be estimated. Nations, like individual human beings, have a right to live, and in that respect all nations, great and small, are on an equality. It is not necessary to justify that right by claiming for them some exceptional or markedly superior gifts, any more than it is necessary to prove some exceptional merit in the individual in order to give him the right of immunity from murder.

What has been the case of the Armenian people? In art, in letters, in religion, in Government it has its own special contribution to make to the common stock of humanity. In ancient times it was a great and powerful kingdom. It was always exposed to attack on both sides, first from the Parthians on the east and the Romans on the west, then from the Persian kingdom on the east and the Byzantine Empire on the west. Readers of Horace's poems will remember that, about the beginning of our Christian era, the Roman politicians were quaking in their shoes at the dangers which threatened the Empire from the great Armenian king Tiridates. In spite of all, Armenia retained her independence, and the relics of her civilisation remain in the great churches and castles which the traveller still admires. Then came, in the 14th century, the great invasion from Central Asia, whose results survive to-day in the Empire of the Sultan.

Armenia is perhaps the most terrible example of the effects of the idea, which has appeared again and again in history, and which is still widely held, that one people believing strongly in its own system of government, is entitled to impose that system by force upon another people. This idea, so plausible yet so destructive, has brooded like a nightmare over Europe and Asia. It is the supreme political evil; it is the dreadful fallacy which, century after century, has drenched humanity with blood. Armenia was overwhelmed at last, and she entered upon those 500 years of tyranny and darkness upon which the dawn has not yet risen. During that time her people might have purchased a considerable measure of security and freedom if they had abandoned the faith of their fathers and the ideals of their nation, and had become merged in the population around them. If one can imagine an impartial outsider being consulted as to whether it was wise for them to take that course or not, one is tempted to say that, from the point of view of material comfort, he ought to have advised

them to take it. But they have made the opposite choice, and theirs, not ours, is the responsibility. At a cost in human suffering which is beyond calculation, at a cost in human life at which the imagination staggers, they have chosen this splendid alternative of adhering to that faith and to those ideals. They have kept alive the germ of a noble civilisation, though in almost every direction its growth has been thwarted and delayed. They have maintained against tremendous odds two great national qualities—the devotion to the land and to agriculture, which makes a nation strong, and the devotion to education, which makes a nation progressive and spiritually free.

I will not enter into the politics of the immediate future, but I will express the hope, and more than the hope, that the germ will some day come to maturity, that the Armenian people will find its proper channel of self-expression and self-development, and that the tree whose leaves are for the healing of the nations may yet put forth those leaves in all their beauty and in all their abundance for a people so sorely tried, so patient and so enduring.

There were several other speakers, among them Mr. ARTHUR G. SYMONDS, who said that the only excuse he had for speaking was that he was the Secretary of the British Armenia Committee, to the existence of which perhaps such a gathering of British and Armenians was due. The genesis of that Committee was as follows:—One night, during the period when the Balkan armies were driving the Turks before them, as he was falling asleep the name of Armenia seemed suddenly to flash before his eyes, and he awoke with the thought that if the Turks were driven out of Europe, they would crowd into Asia Minor. Then what would be the fate of the Armenians? So impressed was he with this terrible anticipation, that the very next day he put himself in communication with some Englishmen and women whom he knew to be interested in Armenia, and suggested that they should band themselves together to watch over the interests of that country. From that small beginning grew the Committee of which he was Secretary. He hoped and believed that some good work had already been done by that body, and he hoped its influence would continue to be useful to the cause of Armenia, for which he had fought under Gladstone many years ago. And if he could be assured that the work he had done and was doing, and would always do for that sacred cause, would tend to the peace and happiness of the long-suffering people of Armenia, he would be ready to say with the old prophet, “Lord, now lettest Thou thy servant depart in peace.”

The proceedings of the evening were brought to a close by Sir EDWARD BOYLE proposing the toast of the Chairman in the following terms:—

I think we shall all agree that there is nobody who could have presided more acceptably to-night either to our guests or to ourselves than Mr. Russell, if only for this reason: that the temper and the spirit, which have always animated our Chairman's public action are a temper and a spirit no less characteristic of Mr. Noel Buxton.

Mr. Noel Buxton is one of those who have a higher conception of public duty than what is sometimes described as enlightened self-interest; he is, after all, only following where men like our Chairman—and, one may be permitted to add, like the Bishop of Hereford—have led the way.

Mr. Russell combines with an urbane humour and a literary gift which is the delight of us all, a fierce and all-consuming hatred of cruelty and injustice and oppression wherever they may be found. He is one of those who would never set bounds to the destinies of a nation; and we who are present to-night hold ourselves fortunate in having this opportunity of paying our tribute to an optimism that heartens us all, to a splendid political courage, and to a charity that never faileth.

“At Home”

OF THE

Armenian United Association of London,

Held at the Elysée Hall, Queen's Road, W., on Sunday,

July 12th, 1914.

This gathering brought to a close the series which commenced in October last. Owing to the extreme heat of the time of the year, no elaborate preparations were made for a set programme, it being felt that the audience would prefer an informal meeting, where social functions would be interspersed with such songs, music and addresses as individual members might feel disposed to contribute.

Though the weather conditions turned out to be, as anticipated, decidedly unfavourable, with a fall of rain just before the hour fixed for the meeting, the Hall was fairly well filled, and the proceedings were carried through with all the cordiality usual on these occasions. The “Tea and Talk” brought to a conclusion a session which has done much towards bringing together the Armenians of London, and also cementing the bonds of friendship between them and their English friends, who clearly realise that, in spite of wide dispersion due to well-known causes, there exists a deep sense of patriotism and love of national ideals among Armenians, which are worthy of being fostered and assisted by kindly co-operation.

Though the musical part of the programme was of an informal nature, it was rendered with much effect and spontaneity, and called forth deserved applause. Miss Margaret John, who has not been heard at these gatherings for some months, returned to her former field of triumphs with a mezzo-soprano voice that had evidently been trained

to perfection in the interval ; and she gave two songs, *Le jeune pâtre* by Goring Thomas, and *Printemps nouveau*, by Paul Vidal, with charming effect. Miss Albuquerque, in spite of a recent illness, volunteered to give *Mignon*, which brought out the richness of her voice ; and the applause that greeted her was an unmistakable sign that she had captured the hearts of her audience. She was accompanied by the well-known Indian pianist, Madame Kherla Kinuk. Two pianoforte solos were given by Miss Bathurst, who also accompanied Miss Margaret John in her songs. Her power over her instrument was well sustained, and she deserved the loud applause that greeted her performance.

In addition to the President's address, short addresses were also given by Professor G. Hagopian and Mr. F. G. Threadgold, an abstract of which will be found below.

The PRESIDENT thus opened the proceedings :—

Perhaps the keynote to-day of the few words I am about to say should be an apology for asking you to assemble here on an afternoon when the thermometer was expected to be in the neighbourhood of 80. Suggestions were indeed made that we should abandon this gathering and have instead an open-air picnic in the country, which would be more suitable. But what would we have done if the glorious uncertainties of this climate had brought about a thunderstorm or a heavy shower of rain, as it has actually done this afternoon ? I do not think you would have been in a very happy frame of mind with the management for landing you in such a predicament. In any case you are certain of a roof over you here.

Well, ladies and gentlemen, in spite of the lassitude we must all feel in this abnormal heat, we are carrying out to the letter the programme we had arranged for this season ; and you have the comforting consciousness that this is the last gathering of a very successful series prior to your enjoying a holiday until next October. And I feel sure that with the new season you will enter on your task of upholding our Association with even greater zest. There is much to be done yet ; and we require your individual efforts in furthering our many activities. It is not enough for you to leave it to a few to do everything. If each individual took a special interest in one particular sphere, you have no idea what an immense impetus you will be giving to the entire cause.

You, ladies, have started with success the good work of making garments for orphans in Armenia during the winter months—that task you will begin anew with added vigour. We want an equally energetic band of our gentlemen members who will bring in to our fold the residue who find no time to make up their minds. In this connection, those who have read last month's "Ararat" will have noted what a lesson the handful of Armenians in Java have taught their brethren in other parts of the world—twenty-six from this small colony, practically every one that counts, becoming a Life Member of our Association. And then, what are you doing to spread the circulation of our periodical ?

It has gone through its first volume, and its appearance is looked forward to with eagerness. Here is a work for all members, both ladies and gentlemen, to make their own. Let each say that he or she will bring in at least one new subscriber, and we shall be content with this gentle snow-ball process.

In this our last meeting of our annual series I must also say a word of hearty thanks to our English guests, whose sympathetic presence has been of immense value to ourselves and to our cause. As Professor Bickerton eloquently said at our last gathering, when talking on Unity, "it was a religion that was not ethnic, nor one of conquest, but one of leaven." And it is you, ladies and gentlemen, our guests, that we look upon as the leaven which will permeate our mass, and bring into our body that spirit of unity, of justice, of right, which you, from long centuries of liberty and the rights of freedom have imbibed, and can well impart by contact to others who have been less favoured. It is a part of the cosmic process, if I may quote our friend again, which leads straight to the birthright of joy ; and you are indeed helping in that process.

It is necessary that I should tell you of any happenings affecting us or our cause since we last gathered together here. Unfortunately there is a scarcity of news, but if we accept the doctrine that no news means good news, then you may rest content with me that we are going through a period of happy expectations. It was decided, as you may remember, that the new Inspectors-General should return to Constantinople, from their short holiday at their homes, by July 5th, when they were to enter on their duties for the control of the Armenian vilayets. I am happy to be in a position to tell you that they have so returned within that date ; and now we are looking forward to the dawn of that golden era from which much is expected. It is a pious hope which will find a unanimous echo here—beyond that I cannot say. The men who are going to administer and to save Armenia to the Turks and to the Armenians themselves are tried and earnest men—of that I know for certain ; for the rest we must await results in the very near future.

With these few opening words we will proceed to some items of music. I may mention that we have no set programme to-day, as we intend this to be a purely informal gathering. We shall be very pleased, however, to accept the offer of any one wishing to give us songs, musical pieces or addresses.

In the interval between the songs, Professor HAGOPIAN gave an address in Armenian, which he also repeated in English. He referred sympathetically to the work of the late Canon MacColl who had done so much on behalf of Armenians ; and rejoiced to hear that a Memorial had been set up in his honour, and also that a certain number of members of the Association had come forward with a cheque to wipe off the greater part of the deficit that still remained to the debit side of the Memorial Fund. He referred also to the new era that was dawning

for Armenia ; the hopeful prospects before the country, judging by the manner in which the reform scheme was being taken up by Turkey ; and the thorough earnestness with which the new Inspectors-General were entering upon their duties.

Mr. F. G. THREADGOLD, who spoke at the close of the musical programme, said he was an old friend of Armenia and when he was called upon to speak to such a gathering, where Armenian culture and talent were conspicuous, it brought forcibly to his mind another picture, those other and far different gatherings in times past, where the poor Armenian refugees who were collected in this country could scarcely remember their own names, memory and thought having been benumbed by the shock and horror of the tragedies they had been through. He could tell his audience that some of those very refugees were now in comfortable homes, rejoicing in happier days. It was a joy, too, to hear from other speakers that the prospects of a happier Armenia under the new reform scheme were bright. He would inform his audience that a new English society had been organised by Miss Robinson, the object of which would be to awaken the British to a sense of their great responsibility to the Armenian nation, for it was in a great measure to the default of British diplomacy that the Armenian horrors and massacres could be traced. But now that there was every prospect of the dawn of better times, he hoped that the British nation would join hands whole-heartedly with the other Powers and ensure the reforms being real and not merely on paper, as on former occasions. With such a bright outlook the audience might go with gladness on their holidays with hope, to which, as a nation, they had long been strangers. Mr. Threadgold's address, which had a sympathetic touch throughout, was much applauded, the audience recognising in him a staunch and true friend whose practical aid had been proved in time of need.

Literary Section.

Hittite—Armenian? A Theory.

A writer in *The Near East* of June 26th propounds the theory that the Armenians are probably the descendants of the ancient Hittites. Though an interesting theory, much research would appear to be needed to pass it into the realm of fact. As a matter of fact the theory has been propounded before, and immense ingenuity has been spent on

the attempt to establish the race-qualities of the large number of nations who have either settled in, or passed through Asia Minor prior to the historical period of the classical Hellenes.

Armenians were not known under that name until the fifth century B.C. Previous to this, their country was known to the Assyrians as Nairi or Uruartu, the latter term being identical with the Alarodians of Herodotus and the Biblical Ararat, while the people were known as the Chaldini, after their chief god Chaldis (not to be confused with Chaldeans). The history of these people can be traced from at least the twelfth century to the second half of the seventh century, especially in the campaigns of the Assyrian kings. Salmanassar II (860–825 B.C.) fought with conspicuous success against countless peoples, among whom were the Hittites and the people of Uruartu—here we must be allowed to note the distinction. His successor extended his conquests to the Caspian Sea. Later, from 783 to 745 B.C., the Assyrian power received a check and was reduced, especially by the realm of Uruartu under king Argistis. The people of Uruartu, or Alarodians, again had to submit to a set-back when Tiglath-pileser III ruled from 745 to 727.

With regard to the Hittites, there is considerable doubt whether their polity ever extended over the whole of Asia Minor. Some of the more remarkable Hittite monuments have been found in Lydia, close to the coast, near Smyrna ; at the Sipylos, west of Sardes ; at Sinjirli in Commagene ; at Euyuk ; at Boghaz-Koi (the famous rock sculptures representing a procession of gods) ; at Palangah, near Darandeh ; near Hilar, between Harput and Diarbekir ; on the upper Halys river, near Mocissus ; and elsewhere.

It was in the seventh century B.C. that the highlands of Armenia were overrun by the great Indo-European or Indo-Germanic invasion—a people coming originally from Europe, it may have been Thessaly or Thrace, through Phrygia, which they had first occupied. It has been presumed that the ancestors of the present race of Armenians were these Indo-Germanic invaders, who must necessarily have settled themselves among the Chaldinis, the original race of the Armenian highlands. On the other hand, the home of the Hittites has been laid in Cappadocia and the region of the Taurus.

Anatolia was, however, during these centuries, the melting-pot of nations—perhaps we should call them peoples and not nations. How far archaeological and ethnographical researches will be able to solidify into fact the fluid condition of these centuries, time alone will show. The views of the writer in *The Near East* are interesting, and we give his article in full :—

THE HEIRS OF THE HITTITES.

HITTITE—ARMENIAN? A THEORY.

During the last generation antiquarians and ethnologists have devoted increasing attention to the problem of the "Hittite" civilisation and language. Who were these strange people who ruled an

Empire or confederacy that extended from the Plateau of Konia to Carchemish on the Euphrates, whose rulers for a time waged equal war with the greatest of the Egyptian Pharaohs, who opposed a sturdy resistance to the Assyrian monarchs, whose hieroglyphs still undeciphered by scholars are found at Hama in Syria and within a two days' march of Smyrna? Their gods and kings, as depicted on the monuments that have survived them, show that they were a mountain race, wearing the peaked "snow cap" that the inhabitants of the wintry plateaux of Anatolia still don when the wind begins to bite, the snow boots with up-turned toes that are worn in many parts of the Balkan and Asiatic regions of the Near East, the heavy cloaks, and sometimes the baggy breeches of heavy woollen cloth that almost every up-country native of the interior of Asia Minor wears or wore before it became fashionable or genteel to purchase cheap and chilly "reach me downs." Their physique, too, is that of the present-day peoples of the plateau that extends from the Taurus to the Black Sea, and all historical records of their activity describe them as an intrusive race of Northern invaders, who entered Northern Syria as conquerors, and ruled there and in the Taurus for many centuries; an apparently non-Semitic people, though naturally influenced by the higher culture of the neighbouring Semites of Assyria and Palestine and by the mixed Akkadian-Semitic civilization of Babylonia, warriors in their prime and in the days of decline great traders and middlemen whose cities dominated the trade routes from Alexandretta to Mesopotamia and from Mersina to the interior of Asia Minor.

A variety of theories have been current as to the affinities of this people. They have been identified with the "proto-Babylonians" of Akkad and Sumir, with the ancestors of some of the Caucasian peoples of to-day whose languages are as distinct from those of their "Aryan" or "Ural-Altaic" neighbours as Basque is distinct from French, with the "Turanians," *i.e.*, with peoples of what are now called the Turkic and Tatar branches of the Altaic stock, with Iranians and even with the enigmatical Etruscans concerning whose affinities we are as much in the dark as we were 100 years ago. But till a decipherable bilingual inscription is discovered and satisfactorily interpreted by our antiquarians nothing can be said to be known as to their linguistic affinities, save that they were in all probability non-Semitic. Some, too, of the above identifications have been already abandoned by scholars. The theory that the Hittite was a sort of proto-Turk who entered Western Asia 3,000 years or so before the Seljuks is unsupported by archæology. All recent discovery in Central Asia and in Russia goes to show that the Turco-Tatars are late comers into the Near and Middle East, that much of what has been called Turkestan since the early middle ages was inhabited before the Christian era by nations that seem to have been akin rather to the Iranians or to have formed a link between them and the "Aryan" speaking peoples of Europe; that the Scythians of Herodotus, once regarded as typical Mongolian nomads, were of Iranian rather than Turkish affinities,

as the names of their sovereigns and a few words preserved by Herodotus seem to prove. Nothing has yet been discovered to connect the Hittites racially with the early non-Semitic Babylonians. The Etruscan theory is a confession of ignorance, and we are now left with two possibilities: One, that they were of stocks which once held most of Asia Minor, left the Lycian and Vannic inscriptions as a memorial of their existence, and may conceivably be represented by some of the strange peoples of the Caucasus, Georgians, Mingrelians, Tcherkess—who knows—the other that they were a Western, and probably an European, intrusive race which pushed from West and North towards the Euphrates and Syria, and was long established, and formed a state or a confederacy of states in the central plateau region of Asia Minor.

Is it not possible that in the Hittites we may have the ancestors of the Armenians? That in Cappadocia and what was once called Lesser Armenia we have the centre round which the invading tribes from whom this ancient race sprang grouped themselves for centuries till pressure from the West or South drove large sections of them into what is to-day Armenia, *i.e.*, the Eastern plateaux and mountain masses between the Euphrates, the Black Sea, the Caucasus, and the Persian border? Such a theory must be speculative in default of exact data, and may at any moment be disproved by fresh discovery; yet for the moment it seems at least as probable as its only important rival. Though much influenced by Persian, as English was influenced by the Romance speech of the Norman-French, Armenian is not an Iranian tongue, but an independent speech possessing affinities with Iranian on the one hand and with Slavonic and Albanian on the other. Now early Greek tradition connected the Armenians with the Phrygians, who had a great empire in north-west Anatolia till the coming of the Cimmerians, and likewise connected the Phrygians with the Thracians, a people of whom we know little, but whom certain archæologists and philologists believe, for reasons that cannot be given here, to have been more rather than less akin to the Albanians, the last survivors of a group of peoples that have been absorbed by Latins, Greeks, and Slavs. Early Greek tradition is by no means always wrong, and its tales of a series of invasions of Asia Minor from Thrace are in all probability founded on fact. That the Armenians came from the West is attested not only by tradition, but by certain well-known historical facts. At Van there are a number of cuneiform inscriptions written in a tongue which the balance of philological opinion connects with some of the languages now spoken in the Caucasus, and which are at all events neither Iranian nor Armenian. They relate the history of the kingdom of Van or Urartu (Ararat) from the tenth century B.C. to the middle of the seventh century B.C., when King Sarduris II of Van made an alliance with Assur-Bani-pal, the last great Assyrian monarch. Iranian tradition gives no indication of the existence of Armenians east of Van in those days, and it is therefore necessary to believe that the Armenians who now form the majority of the population of the Van district came from somewhere in the West. Furthermore, when

Xenophon and the famous 10,000 marched across Armenia to Trebizond, they found Armenians for only four days' march (fifty or sixty miles for armoured infantry in mountain country in bad weather), after they had crossed the Kara Su. The extension of the Armenians into the Hinterland of Trebizond clearly came at a later date. Moreover, such Phrygian inscriptions as have been deciphered show that Phrygian was an Indo-European tongue with certain distinct affinities with Armenian as with Greek.

Of the language spoken by the masters of the Hittite Empire, the centre of which for a long period was at Boghaz-Keui, north of Jozgad, in North Central Anatolia, we know practically nothing but the names of certain gods and kings. It is, however, worth noting that the nominatives of these names end in *s* and the accusatives in *m*. This empire or confederacy has left most of its remains in the area between Boghaz-Keui in the north and Adana in the south, and between Angora and Egirdir on the west, and Sivas and the Euphrates at Jerablus on the east. The list of the nations which accompanied the "Hattie" (Hittites) in their wars against the Ramessid Pharaohs includes the Dardani and other peoples of Western Asia Minor, and there are abundant traces of the "Hittite" civilisation in Phrygia. After the Assyrian Empire had formed a barrier to any Hittite advance towards the east, and had begun to conquer the most eastern Hittites, Phrygia seems to have been a powerful and independent kingdom which was finally overthrown in the general confusion caused by barbarian invasions that overran much of West Asia in the sixth and seventh centuries B.C. The Cimmerians, who are described as the most pestilent of these invaders, came from Europe, and it is hard to resist the impression that the early history of Asia Minor resolves itself into a series of invasions from the north-west. The invaders settle down, found kingdoms, and are in the end displaced or conquered in their turn by more energetic newcomers. Till the Persians appear, the movement is from west to east. The Greeks and Romans revive the old order of things till the later Persian and finally the Moslem conquests.

The connection of the Phrygians with the Hittite Empire is, of course, no proof that the Hittites were Indo-European; nor does the fact that the Armenians undoubtedly moved from what was once the centre of Hittite civilisation into their present abode prove that they were Hittites. The Armenians may have been in their earlier stages a subject tribe or a part of a "Hittite" confederacy without being Hittites. Only linguistic evidence can prove the theory here suggested, viz., that the Armenians were either Hittites or a section of a Hittite confederacy and were driven eastward in the welter and confusion in which so many empires foundered between 700 B.C. and 600 B.C.

The type that is so often figured on the Hittite sculptures is decidedly Armenian. The heavy build, short legs, hooked nose, full beard, and, above all, the short, flat-backed "Armenioid" head are characteristic, but here again one must remember that environment

influences the physical character of a race, and that the Armenians may well have absorbed much non-Armenian blood in their passage across Asia Minor. Purity of race can never have existed in regions where female slaves were an article of commerce and polygamy recognised, and the Armenians (Haik) of Indo-European speech from the West may have been but a small aristocracy in the midst of a primitive population of slaves and clients. If our archæologists could only find the real key to the Hittite hieroglyphs and a tablet, for example, bearing the pictorial symbols of the "Hatti" and a transliteration of the same in Aramaic or Phœnician characters!

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